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AL-QASIM

GUIDANCE OF ISLAM IN LIGHT OF QUR'AN, HADITH, AND FIQH

RAMADHAN

ITS SPECIAL VIRTUES
FOR THE UMMAH

RAMADHAN DU'AS

ETIQUETTES & REWARDS OF
ENGAGING WITH THE QUR'AN

FUEL YOUR FAST: FOOD
CHOICES FOR SUHOOR &
IFTAR

MOON SIGHTING

A NASIHAH FOR THE
COMMUNITY

EIDAIN

THE WISDOM AND
PHILOSOPHY BEHIND
TWO EIDS





JAMIAH QASIMUL ULOOM

JQU AT A GLANCE

Jamiah Qasimul Uloom (JQU) is an institute established in 2015 to provide the Muslim community with traditional Islamic education. Mufti Ahmed Bemat (d. 2004) and Maulana Asad Bemat (d. 1993) had a vision to start an Islamic seminary in Toronto for the community. The name, suggested many years ago by Mufti Ahmed, is primarily based on the Prophetic narration in which he عليه السلام said, "And indeed I am a distributor (qasim), and Allah is the only One Who truly gives."



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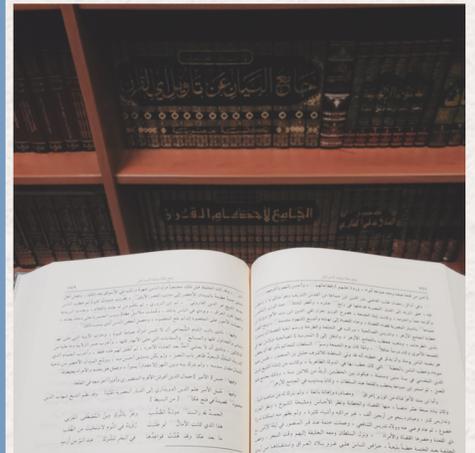
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A Letter from the Editor

A NASIHA FOR THE COMMUNITY

Assalāmu 'alaykum wa rahmatullāhi wa barakātuh.

All praise is for Allah ﷻ. We thank Allah countless times for the favor of granting us the month of Ramadhan. May Allah grant us the ability to observe the fasts of Ramadhan and to perform our acts of worship properly, and may He accept them from us. May Allah grant us the opportunity to experience such months of Ramadhan and Sha'bān again and again.

In Canada, particularly during Ramadhan and Eid, a strange state of confusion and division often emerges. Various groups begin to criticize and blame one another based on moonsighting differences. If a single, central moonsighting committee were to be established to announce the beginning and end of Ramadhan for Canadian Muslims, or at least those in Toronto, while observing the principles of Islamic law in determining whether the moon has been sighted or not, the general public would likely accept its decisions. If such an ideal committee existed, all segments of the community, scholars and laypeople alike, would support it.

Legal Perspective

From a strictly legal (*shar'i*) perspective, however, it is not essential that the entire country observe Eid on the same day. In the early centuries of Islam, despite the means of communication there was no deliberate effort to ensure that Ramadhan and Eid were observed on a single day everywhere. Nonetheless, if the Muslims of that country wish to begin Ramadhan and celebrate Eid on the same day, it would also be permissible from a legal standpoint. The condition, however, is that the announcement of Ramadhan and Eid must be made strictly in accordance with established Islamic legal criteria.

The Matter of the Moon

It should be kept in mind that when it comes to the lunar cycle, staying aware of its dates and being familiar with the Islamic lunar months is a *farḍ kifāyah* (collective obligation) upon the Muslim community. If no one undertakes this effort, then everyone will be sinful. Islamic legal rulings related to months and years are based on the moon, as established by the Sharī'ah. As Ḥaḍrat Mufti Shafi' رحمه الله notes in *Ma'ārif al-Qur'ān*, if Islamic lunar dates are referenced in everyday matters, one attains the reward of fulfilling this collective obligation (1:537).

The beginning and end of Ramadhan are both determined by the moon. Within this month are acts of great virtue, such as fasting, *i'tikāf*, and Laylat al-Qadr, all of which carry exceptional religious significance. Likewise, the rulings related to Eid al-Fiṭr, Eid al-Aḍḥā, and other Islamic dates are also tied to the sighting of the moon. Allah ﷻ states in the Qur'an:

يَسْأَلُونَكَ عَنِ الْأَهْلِئِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ
They ask you about the new moons. Say: They are indicative of time for the people, and of the Hajj.
 (Surah al-Baqarah, 189)

In another place Allah ﷻ says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
 عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ
 الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ
He is the One who has made the sun a glow, and the moon a light, and determined for it stages, so that you may learn the number of the years, and the calculation (of time). Allah has not created all this but for a rightful purpose. He elaborates the signs for a people who understand. (Surah Yunus, 5)

Sighting the moon has been regarded as an act of worship, because the preservation of Islamic dates is only possible through moonsighting. The ḥadīth literature also contains supplications to be recited upon seeing the new moon.

Observing the Moon of Sha'ban

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَحْصُوا
 هَيْلَالَ شَعْبَانَ لِرَمَضَانَ

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Count the crescent of Sha'ban, (carefully preserve and keep proper record of the moon) for Ramadhan." (Jami' at-Tirmidhi, 687)

Due to the importance of Ramadhan, one should make a conscious effort to sight the moon of Sha'bān, remember its dates, and ensure that they

are properly observed. When Sha'bān reaches its 29th or 30th day, even greater effort should be made to sight the moon of Ramadhan.

Out of concern for the proper observance of Ramadhan, the Messenger of Allah ﷺ would take special care to sight the moon of Sha'bān and keep track of its dates. Another narration says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَيْتُمُ
 الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ
 فَصُومُوا ثَلَاثِينَ يَوْمًا

Abu Hurairah رضي الله عنه reported Allah's Messenger ﷺ as saying: "Whenever you sight the new moon (of Ramadhan) observe fast. And when you see it (the new moon of Shawwāl) break it, but if the sky is cloudy for you, then observe the fast for thirty days."
 (Sahih Muslim, 1081)

Another narration says:

عَنْ حُدَيْفَةَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَقْدِمُوا الشَّهْرَ حَتَّى
 تَرَوْا الْهَيْلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوْا الْهَيْلَالَ أَوْ
 تُكْمِلُوا الْعِدَّةَ

Narrated by Hudhayfah رضي الله عنه: The Messenger of Allah ﷺ said, "Do not begin the month prematurely (do not start fasting for Ramadhan) until you sight the moon, or until you complete the (full) number (thirty days). Thereafter, (upon sighting the moon or completing thirty days) begin the fasts (of Ramadhan). Then, continue fasting until you sight the moon (of Shawwāl), or until the number of (thirty) days have been completed." (Sunan Abi Dawud, 2326)

It is clear from these narrations, that the month is established either by sighting the new moon or completing thirty days. It is unnecessary to adopt other methods beyond this.

Moonsighting: History and Today

Ḥaḍrat Mufti Shafi' رحمه الله writes that during the time of the Messenger of Allah ﷺ there were no airplanes or helicopters, but there were

mountains in Madinah such as Mount Uḥud, and many surrounding Makkah, including Ṣafā, Marwah, and Abū Qubays. It is important to note that neither in the time of the Prophet ﷺ nor in the era of the Rightly Guided Caliphs is it reported that people would climb these mountains or make special journeys in order to sight the moon. Although there were no aircrafts, fast-running horses did exist, and news from distant places could reach within a single night. Even so, our Beloved Prophet ﷺ, the wisest of the wise, did not approve of adopting such measures for moon sighting. After Syria, Iraq, and Egypt were conquered during the caliphate of ‘Umar ibn al-Khattāb رضى الله عنه, it became possible for news and testimonies to arrive from those distant regions. However, neither the Amīr al-Mu‘minīn himself nor any of the other Companions considered it necessary to make special arrangements for this. Rather, their practice and conduct demonstrates that we should not give excessive attention to such matters.

The practice of the best of generations, the Messenger of Allah ﷺ, the Companions, the Tābi‘un, and the followers of the Tābi‘un, teaches us that each city, country, and village should simply make an effort to sight the moon locally. If the moon is not sighted, thirty days should be completed. If news or testimony from another location arrives, it should be accepted only within the framework of Islamic legal principles, without undue pursuit or fixation.

Creating commotion, engaging in disputes or spreading rumours, particularly by those who are unfamiliar with Islamic rulings, is not permissible. Observing Ramadhan and Eid on the same day does not increase or decrease one’s reward.

It is also not realistically possible for the entire world to observe Eid on a single day. Across different countries, each with its own horizons, a

difference of one or even two days may occur. In such regions, observing Eid on the same day is simply not possible.

Disagreement Between a Teacher and His Student: One Person Fasting While the Other Celebrates Eid

Maulana Marghoob writes that it is difficult to understand why some of our scholars in Britain and the Indo-Pak subcontinent are so deeply fearful of disagreement. In almost every matter, they concernedly say, “There will be *ikhtilāf* (disagreement), and *fitnah* (trial and unrest), and division!” This distress often leads to them abandoning what is correct and more sound. Yet the reality is that the disagreement they fear does not disappear. Differences will always exist. Our elders themselves diverged, at times with their own teachers, spiritual guides, and mentors. This can be showcased with the following example found in *al-‘Itidāl fī Marātib al-Rijāl*, also known as *Islami Siyasat*, where Shaykh al-Hadith Mawlana Muhammad Zakariyya رحمه الله writes:

“This incident happened to me personally. In the last days of Ramadhan, due to a confusion regarding the crescent of Sha‘bān, a discussion began: since the sky is clear today, after completing thirty fasts, if the moon is not sighted in the evening, should one fast the next day or not?

“The respected Shaykh, Maulana Khalil Ahmad Saharanpurī رحمه الله, stated that the testimony upon which the Sha‘bān crescent had been accepted was, for certain reasons, not a valid proof in Islamic law. Therefore, fasting the next day was necessary.

“My own limited understanding was that the testimony was legally valid, and therefore the next day would not be a fast.

“The discussion continued throughout the day. In the evening, the moon was not seen. The Shaykh decided firmly: ‘I will fast tomorrow.’

I then asked: ‘What is your instruction for me?’

He replied: ‘It is not necessary for you to follow me. If the matter has become clear to you, then fast; otherwise, do not.’

“In the end, the Shaykh fasted, while I ended my fast.”

One can clearly see that a disagreement occurred between a teacher and his own student, yet each acted in accordance to their own understanding. Another important point to note carefully: although thirty fasts had already been completed, Maulana Khalil Ahmad Saharanpurī رحمه الله, considered the testimony regarding Sha‘bān to be flawed. As a result, he fasted thirty-one days and did not celebrate Eid based on what he believed to be incorrect.

How careless have we become in comparison? Diversity of opinion does not mean disunity. Out of a baseless fear of disagreement and division, we often follow weak and incorrect positions. In doing so, we perform Ramadhan, the two Eids, sacrifice, the special *takbīrāt* on the Days of Tashrīq, *i’tikāf* in the mosque, Laylat al-Qadr, and other acts of worship prematurely, thereby risking that these sacred acts of devotion are, in some way, wasted or lost.

Recommendation

We should keep in mind that our fasting and our Eid are not cultural events or celebrations like the other festivals. Rather, they are acts of worship,

and the essence of worship is obedience and submission. One acts upon the command that has been given, without allowing personal reasoning or opinion to override it. Acts of worship must be performed in full compliance with their prescribed conditions and limits.

Therefore, if the moon is not sighted on the twenty-ninth night and disagreement arises, the resolution should not be based on human opinion. Instead, it must be decided in accordance with the teachings of Allah ﷻ and His Messenger ﷺ. The foundation of our acts of worship is Divine command, not the mere rising and setting of the sun and moon.

It should also be remembered that in our Shari‘ah, what is taken into consideration is the sighting of the moon, not merely its physical existence, nor astronomical calculations, as is evident from the reported narrations.

Instead of creating discord, people should follow the scholar that they generally refer to for *fiqhi* guidance, and act accordingly. One should not engage in unnecessary disputes, nor declare others to be in error. Rather, people should live with mutual love, avoiding taunts and reproach, and refrain from casting aspersions upon the scholars. The general public should adhere to the guidance of the scholars, and it is incumbent upon the scholars, in turn, to issue their decisions while remaining within the bounds of the Shari‘ah and in accordance with its principles. May Allah the Exalted protect our hearts and tongues, adorn us with mutual love and respect, and grant all of us the ability to act upon what pleases Him. Āmin.

-Mufti Adam Koya,
Shaykh al-Hadith & Principal, JQU
Translated by Maulana Anas M

THE SPECIAL VIRTUES OF RAMADHAN FOR THE UMMAH OF PROPHET MUHAMMAD ﷺ

صَلَّى اللَّهُ
عَلَيْكُمْ
وَسَلِّتُمْ

By Mufti Adam Koya, (Shaykh al-Hadith and Principal, JQU)

Translated by Maulana Anas M

By His grace and mercy, Allah ﷻ has blessed us with another Ramadhan. Many of our brothers and sisters have departed from this world and are no longer able to benefit from this great blessing. However, Allah ﷻ, out of His favour, has granted us life and allowed us to witness this sacred month once again. Therefore, we should strive to make the most of it, because none of us know whether we will live to see another year. We must keep ourselves primarily occupied with the worship of Allah ﷻ during this month, and we should be careful that not a single moment passes in heedlessness. Alongside obligatory duties, we should also give more attention to voluntary acts of worship. We should remain engaged in devotion to Allah ﷻ during both the days and nights, and protect ourselves from actions that Allah ﷻ has prohibited, including anything that brings about His displeasure. We should not waste time in unnecessary arguments or discourse, nor spend this month in idle entertainment or distractions.

Indeed, Ramadhan is a blessed month filled with countless virtues and diverse avenues of worship. Yet Allah ﷻ has made it especially meaningful in its goodness for the Ummah of Prophet Muhammad ﷺ. He has granted this Ummah unique distinctions that were not given to previous nations.

Although our Ummah is bestowed with many blessings overall, Ramadhan in particular carries additional honours beyond Laylat al-Qadr, through which this Ummah is granted even greater excellence. This can be explored from a ḥadīth that Imām Aḥmad ibn Ḥanbal رحمه الله narrates in his famous collection Musnad Aḥmad, in a report from Abū Hurayrah رضى الله عنه. In this ḥadīth, the Messenger of Allah ﷺ said:

أُعْطِيَتْ أُمَّتِي خَمْسُ خِصَالٍ فِي رَمَضَانَ، لَمْ تُعْطَهَا أُمَّةٌ قَبْلَهُمْ: خُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَتَسْتَغْفِرُ لَهُمُ الْمَلَائِكَةُ حَتَّى يُفْطَرُوا، وَيَزِيْنُ اللَّهُ عَزَّ وَجَلَّ كُلَّ يَوْمٍ جَنَّتَهُ، ثُمَّ يَقُولُ: يُوشِكُ عِبَادِي الصَّالِحُونَ أَنْ يُلْقُوا عَنْهُمْ الْمُؤْمُونََّةَ وَالْأَذَى وَيَصِيرُوا إِلَيْكَ، وَيُصَفَّدُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ، فَلَا يَخْلُصُونَ إِلَى مَا كَانُوا يَخْلُصُونَ إِلَيْهِ فِي غَيْرِهِ، وَيُغْفَرُ لَهُمْ فِي آخِرِ لَيْلَةِ قَيْلٍ: يَا رَسُولَ اللَّهِ، أَهِيَ لَيْلَةُ الْقَدَرِ؟ قَالَ: لَا، وَلَكِنَّ الْعَامِلَ إِنَّمَا يُوقَى أَجْرَهُ إِذَا قَضَى عَمَلَهُ

“My Ummah has been granted five special gifts in Ramadhan that were not given to any nation before them: The smell from the mouth of a fasting person is more beloved to Allah ﷻ than the fragrance of musk. The angels continue to seek forgiveness for them until they break their fast. Allah ﷻ beautifies His Paradise every single day, then says: Soon My righteous servants will cast off their burdens and hardships and come toward you. The rebellious devils are chained during this month, so they are unable to reach people in the way they normally do outside of Ramadhan. And they are forgiven on the final night of Ramadhan.

Someone asked: 'O Messenger of Allah, is that night Laylat al-Qadr?' He replied: 'No. Rather, a worker is only given his full reward once he has completed his work.'

(Musnad Ahmad 8:30)

In this blessed ḥadīth, the Prophet ﷺ mentioned five matters that clearly demonstrate the unique distinction, honour, and special privileges of this Ummah above all others. Each of these points will be explained in the following sections.

THE FRAGRANCE OF MUSK

In this ḥadīth, the Messenger of Allah ﷺ mentioned that even the smell from the mouth of a fasting person has been made superior, so much so that it is more beloved to Allah ﷻ than the fragrance of musk. The scholars have explained this in many ways. One meaning is that on the Day of Judgment, the smell from the mouths of those who fast will be regarded by Allah ﷻ as more pleasant than the scent of musk. This also indicates that on the Day of Resurrection, deeds will have a kind of fragrance associated with them. Among these, the "fragrance" of the fasting person has been likened to the fragrance of musk. Another possible meaning is that what appears unpleasant to the creation, such as the odour that comes from an empty stomach while fasting, is actually something beloved to the Creator. In other words, what people may dislike is actually valued and appreciated by Allah ﷻ. This is why it is compared to musk.

The author of *Nayl al-Awtār*, the great scholar ash-Shawkānī رحمه الله, mentions in the chapter concerning the use of the siwāk (or miswāk) by a fasting person that Imām Shāfi'ī's رحمه الله view was that one should avoid using the siwāk after midday, so that this special smell would not disappear. However, the majority of scholars maintain that using the siwāk is permissible even after midday, because the odour referred to in the ḥadīth comes from the stomach, not merely the mouth, and it is not removed by brushing.

DU'Ā OF THE ANGELS

The second special distinction is that the angels continue to make du'ā for the fasting person and seek forgiveness for them. They repeatedly ask Allah ﷻ to

grant them pardon and mercy. The angels are Allah's pure, obedient, and sinless creation, and when they spend the entire day praying for a servant's forgiveness, their supplication is accepted. As a result, the fasting person's forgiveness is assured. This, too, is a unique honour and special blessing granted to this Ummah.

THE BEAUTIFICATION OF PARADISE IN RAMADHAN

One of the special virtues of Ramadhan is that Paradise is adorned and beautified during this blessed month. Those servants who strive and exert themselves in Ramadhan, fasting during the day and remaining engaged in worship during the night, are uniquely honored by Allah ﷻ. He ﷻ beautifies Paradise every day for such servants and declares that soon these righteous believers will cast aside their hardships and struggles and will arrive at their eternal home in Paradise. In *Shu'ab al-Īmān*, another narration is reported:

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ذَاكِرُ اللَّهِ فِي رَمَضَانَ يُغْفَرُ لَهُ، وَسَائِلُ اللَّهِ فِيهِ لَا يَخِيبُ.

'Umar ibn al-Khattāb رضي الله عنه reported that he heard the Messenger of Allah ﷺ say: "The one who remembers Allah in Ramadhan is forgiven, and the one who asks Allah during it will never be disappointed." (Bayhaqi 5:236)

THE CHAINING OF THE REBELLIOUS DEVILS

Another special distinction of this Ummah in Ramadhan is that during this month, the rebellious devils are chained. The freedom and influence they possess outside of Ramadhan are not available to them during this blessed time. This is one of the reasons why the Ummah of Prophet Muhammad ﷺ experiences a noticeable decrease in sins during Ramadhan compared to other months. The chaining of Shayṭān means that people are given greater protection from disobedience and rebellion against Allah ﷻ.

A question may arise: Muslims still commit sins in Ramadhan, so how can this be if the devils are chained? The answer is that sins are not committed only due to Shayṭān. Many sins occur due to the corruption and weakness of one's own *nafs* (inner self). Our *nafs*

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FUEL YOUR FAST:

Food Choices for Suhoor and Iftar

By Fatima Z. Hatia, Graduate, JQU (Class of 2022)

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

"So eat from the lawful and good food which Allah has provided for you, and be grateful for Allah's favours, if you truly worship Him alone." (Surah an-Nahl, 114)

Picture this: A suhoor that's not just rushed bites before Fajr, but a nourishing and balanced meal that supports your fast. Let's uncover how a little preparation can help us eat healthily this Ramadhan. Beyond food and drink being permissible, they should also be *tayyib* (good). This means that what we consume should be nutritious, aromatic, clean, and beneficial to both the body and soul. Our food choices during suhoor and iftar play a crucial role in how we feel and function throughout the day. The Prophet Muhammad ﷺ emphasized the importance of eating suhoor. In one hadith, he says, "Eat suhoor (the pre-dawn meal), for there is blessing in suhoor." (Sahih al-Bukhari, 1923). To make suhoor both healthy and hassle-free, meal prepping in advance (whether it's entire meals or just key ingredients) can make all the difference. Meal planning has numerous benefits: less food waste, more time for prayers like tahajjud, better food choices, and, of course, reduced stress. Allah ﷻ says, "Eat and drink, but do not waste. Surely He does not like the wasteful" (Surah al-A'raf, 31).

As we strive for balance, it is essential to recognize that not all foods are created equal. Some choices fuel us with sustained energy to stay awake and pray, while others leave us feeling sluggish or cause an energy crash. Foods high in sugar, refined carbs, and unhealthy fats might offer a quick boost but will ultimately leave us feeling drained. Think sugary cereals, pastries, or deep-fried foods: they will give us a momentary lift only to crash our energy later.

On the other hand, foods rich in fiber, protein, and healthy fats are our secret weapons for staying energized throughout the day. Complex carbs like oats, whole grains, and sweet potatoes release

energy slowly, while proteins like chicken, steak, eggs, lentils, and Greek yogurt provide lasting satiety. The Prophet Muhammad ﷺ said, "Meat is the master of food in this world and the Hereafter" (Sunan Ibn Majah, 3320).

When cooking, opt for baking, pan-frying, or air-frying with minimal oil to retain vitamins, minerals, and antioxidants that support gut health, immunity, and overall well-being. If we crave fried foods, we should drain excess oil and pair them with healthy sides such as roasted vegetables or bone broth for a balanced meal.

Proper hydration is essential for overall well-being. Consuming fruits and vegetables with high water content during suhoor, such as cucumber, watermelon, oranges, and lettuce, helps keep us hydrated throughout the day. Hadhrat Abdullah ibn Ja'far رضي الله عنه said, "The Messenger of Allah ﷺ used to eat cucumbers with fresh dates" (Jami' at-Tirmidhi, 1844). An example of a healthy hydration practice for iftar is drinking a glass of coconut water, which contains important minerals like potassium, sodium, and magnesium. Coconut water has natural sugars that provide a gentle energy boost without causing a blood sugar spike during Taraweeh prayers. Adding it to smoothies or chilled drinks will make our iftar more refreshing and hydrating. These simple habits promote better hydration, balance electrolytes, and sustain energy levels throughout the day.

So this Ramadhan, let's work and plan smart when it comes to our meals, and maximize our physical capabilities to meet our spiritual ones.



Scan the QR code for easy and healthy recipes to use this Ramadhan

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5 GAINS

FROM RECITING THE QUR'AN:

By Nadira Baig (Graduate, JQU 2021)

1

شَفَاعَةٌ

Shafaa'ah: Intercession

The Qur'an will intercede on behalf of its reciter.

Abu Umama رضي الله عنه narrates he heard Allah's Messenger ﷺ say,

اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Recite the Qur'an, for on the day of resurrection it will come as an intercessor for those who recite it."

(Sahih Muslim, 804)

2

رَفْعَةٌ

Raf'ah: High rank

The reciter of the Qur'an will rise in rank.

Abdullah ibn Amr رضي الله عنهما narrates that the Prophet ﷺ said,

يُقَالُ يَعْنِي لِصَاحِبِ الْقُرْآنِ أَفْرَأُ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا

"It shall be said—meaning to the companion of the Qur'an—Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last ayah you recited." (Jami' at-Tirmidhi, 2914)

3

خَيْرِيَّةٌ

Khairiyyah: Excellence

Those engaged with the Qur'an are given the status of excellence.

Uthman رضي الله عنه narrates: The Prophet ﷺ said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you are those who learn the Qur'an and teach it." (Sahih al-Bukhari, 5027)

4

أَهْلِيَّةٌ

Ahliyyah: Belonging with the chosen

We become from the people of Allah by being people of the Qur'an.

Anas ibn Malik رضي الله عنه reported: The Messenger of Allah ﷺ said,

إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ

"Verily, Allah has His own people among humanity." The people asked, "O Messenger of Allah, who are they?" The Prophet said, "They are the people of the Quran; the people of Allah, and His chosen ones."

(Sunan Ibn Majah, 215)

5

صُحْبَةٌ

Suhbah: Blessed company

The reciter of the Qur'an will enjoy the company of angels.

Aisha رضي الله عنها narrates that the Prophet ﷺ said,

الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَفْرُؤُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ فَلَهُ أَجْرَانِ

"The one who recites the Qur'an skillfully will be in the company of the noble and righteous angels, and the one who reads the Qur'an, but stutters and finds it difficult, receives a double reward." (Sunan Abi Dawud, 1454)



RAMADHAN DU'AS

At the time of breaking fast:

ذَهَبَ الظَّمْأُ وَأَبْتَلَّتِ العُرُوقُ وَثَبَّتَ الأَجْرُ إِنْ شَاءَ اللهُ

"Thirst has gone, the veins are moist and the reward is sure, if Allah wills."

(Sunan Abi Dawud, 2357)

For your iftar host:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ المَلَائِكَةُ

"May the fasting break their fast with you, the pious eat your food, and the angels pray for blessings on you."

(Sunan Abi Dawud, 3854)

Dua to read during the last ten nights:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ العَفْوَ فَاعْفُ عَنِّي

"Oh Allah, indeed you are pardoning; You love to pardon, so pardon me."

(Sunan Ibn Majah, 3850)

DU'AS TO CONQUER TIME AND PRODUCTIVITY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبَخْلِ وَفِتْنَةِ المَسِيحِ وَعَذَابِ القَبْرِ

"O Allah, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of Al-Masih (Dajjal), and the punishment of the grave."

The Prophet ﷺ used to supplicate with this prayer. (Jami' at-Tirmidhi: 3485)

Fatima رضي الله عنها came to the Prophet ﷺ asking for a servant. He said,

أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ، تُسَبِّحِينَ اللهُ عِنْدَ مَنْامِكِ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ اللهُ ثَلَاثًا

وَثَلَاثِينَ، وَتُكَبِّرِينَ اللهُ أَرْبَعًا وَثَلَاثِينَ

"May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three times, 'Alhamdulillah' thirty three times, and 'Allahu Akbar' thirty four times."

(Sahih al-Bukhari, 5362)

أَصْبَحْنَا وَأَصْبَحَ المُلْكُ لِلَّهِ رَبِّ العَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا اليَوْمِ فَتَحَهُ

وَنَصَرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

"We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it."

The Prophet ﷺ mentioned that a person is to recite this when they rise in the morning, and in the evening they should say the equivalent.

(Sunan Abi Dawud, 5084)



ETIQUETTES

Of Engaging with the Qur'an

By Umama Ansari, Graduate, JQU (Class of 2021)

The Qur'an is the final Holy Book sent by Allah ﷻ which serves as a guidance for both humankind and jinn until the end of time. Allah ﷻ Himself promised to preserve it with the words, "Verily, We have sent down the Reminder (the Qur'an), and We are its Protector" (Surah al-Hijr, 9). It contains, among many other things, proofs of the Oneness of Allah ﷻ, His commandments, distinction between truth and falsehood, and parables from nations of the past. It was made easy to memorize, to the point that young children are able to learn its words by heart (Nawawi 1). This book is one that is a familiar comfort to every Muslim.

It is a Book that becomes especially meaningful during the month of Ramadhan, for Allah ﷻ states, "The month of Ramadhan is the one in which the Qur'an was revealed..." (Surah al-Baqarah, 185). The rewards mentioned for reciting and listening to the Qur'an are elevated exponentially during

this month. The Prophet ﷺ focused on the Qur'an during Ramadhan, as narrated by Abdullah ibn Abbas رضي الله عنهما،
كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ

"The Prophet ﷺ was the most generous of people. And he would be even more generous during Ramadhan when Jibril عليه السلام would meet him. Jibril عليه السلام would meet him every night during the month of Ramadhan, and revise the Qur'an with him."
(Sunan an-Nasai, 2095)

As the month of Ramadhan draws near, Muslims prepare themselves to significantly increase the amount of Qur'an they recite compared to the rest of the year. The Qur'an is a sacred Book that contains blessed revelations from

Allah ﷻ, not the mere words of a local author. This divine Book necessitates greater honour and respect from its reciter. A person should ensure that they maintain certain etiquettes when engaging with the Qur'an.

The following are some etiquettes mentioned by Imam Nawawi in his book *Etiquette with the Qur'an*:

ETIQUETTE 1 - SINCERITY:

The purpose of one's recitation should be solely to please Allah ﷻ (Nawawi 11).

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَّا نَوَىٰ

The Prophet ﷺ has stated, "Verily, (the value of) actions are based on their intentions. Each person gets what he intended."

(Sahih Muslim, 1907a)

ETIQUETTE 2 - USING THE MISWAAK:

One should clean their mouth using a miswaak (tooth stick) with the intention of fulfilling a *sunnah* (35-36).

ETIQUETTE 3 - RITUAL PURITY:

It is recommended for one to be in a state of ritual purity when reciting the Qur'an. It is still permissible to recite Qur'an, without touching the *mushaf* (physical copy) or the verses, when one is in a state of minor ritual impurity (requiring wudhu). As for those in a state of major ritual impurity (requiring ghusl), it is impermissible for them to verbally recite the Qur'an. They can recite in their heart without moving their lips or uttering the words (36-37). They can also recite verses of the Qur'an that are commonly used as du'a such as Surah al-Fatihah, *Ayah al-Kursi*, the 4 *Quls*, etc., with the intention of du'a, not recitation.

ETIQUETTE 4 - FACING THE QIBLAH:

It is recommended for one to sit with humility and tranquility while facing the *qiblah* (40).

...سَيِّدُ الْمَجَالِسِ مُسْتَقْبِلُ الْقِبْلَةِ

"...The best way to sit is facing the qiblah."

(Musannaf ibn Abi Shaybah, 26461)

It is also permissible to recite while standing, sitting, reclining, or in other positions (40), as Allah ﷻ has said, *إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِأُولِي*

الْأَبْصَارِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ

النَّارِ

"Verily, in the creation of the heavens and the earth, and in the alternation between night and day, are signs for the people of understanding. Those who remember Allah while standing, sitting, and laying on their sides, and they ponder over the creation of the heavens and the earth. [They say] "Our Lord, You have not created this in vain. Glory be to You. Save us from the punishment of the Fire." (Surah Aal Imran, 190-191)

ETIQUETTE 5 - BEGINNING RECITATION WITH TA'AWUDH AND TASMIYAH:

When one wishes to begin a recitation of the Qur'an, they should recite the *ta'awudh*, in other words, seek refuge in Allah ﷻ using the words,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah from the accursed Shaitan."

Allah ﷻ says in His Holy Book,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"So, when you recite the Qur'an, then seek refuge in Allah from the accursed Shaitan." (Surah an-Nahl, 98)

One should also ensure to recite *tasmiyah* at the beginning of all the surahs in the Qur'an, with the exception of Surah at-Taubah where it is not written in the *mushaf*. *Tasmiya* is to say,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah, the Most Beneficent, the Most Merciful."

(41-42)

ETIQUETTE 6 - HUMILITY AND PONDERING:

One should reflect on the words of Allah ﷻ that they recite and ponder over their meaning (42). Allah ﷻ says,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَبْصَارِ

"[This is] a blessed Book that we have revealed to you, so that they may ponder over its verses, and so that those of understanding may take a reminder." (Surah Sad, 28)

ETIQUETTE 7 - RECITING DISTINCTLY:

One should ensure that the pronunciation of each letter is distinct and clear. Allah ﷻ mentions in the Noble Qur'an,

وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

"...and recite the Qur'an with tartil (in a distinct and measured tone)." (Surah al-Muzzammil, 4)

It is narrated from Abdullah ibn Mughaffal رضى الله عنه

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ عَلَى نَاقَةٍ يَقْرَأُ بِسُورَةِ الْفَتْحِ وَهُوَ يُرْجِعُ

"I saw the Messenger of Allah ﷺ on the day of the Conquest of Makkah, on his camel, reciting Surah al-Fath. He was reciting

distinctly in a vibrant tone” (Sunan Abi Dawood, 1467) (45).

It is also important to recite the Qur’an slowly, to ensure that one is better able to understand the meaning. If one does not understand the meaning, then slow recitation is a sign of respect for the Qur’an. In either case, reciting without haste has a better impact on the heart (45-46). Abdullah ibn Mas’ood رَضِيَ اللهُ عَنْهُ said,

إِنَّ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ
فَرَسَخَ فِيهِ نَفَعَ

“Verily, there are people who recite the Qur’an and it does not pass their throats. Rather, if it descends in the heart and sets firmly, it will provide benefit.” (Sahih Muslim, 822a)

When reciting, one should make an effort to beautify one’s natural voice. But, this should not be done to such an extent that the words of the Qur’an become convoluted or overly stretched such that letters are added (57). It is narrated by al-Bara ibn ‘Azib رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said,

زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ
“Beautify the Qur’an with your voices.”
(Sunan an-Nasai, 1016)

ETIQUETTE 8 - COMPLETING THE QUR’AN:

Imam Nawawi mentions that if one is completing the Qur’an outside of prayer, it is recommended that it be done at the beginning of the day or the beginning of the night. Some scholars give preference to the beginning of the day. Additionally, it was a practice of some scholars of the past to fast on the day they completed the Qur’an. One should supplicate for their own needs, the affairs of those close to them, and the Muslims in general. Finally, upon completion, one should immediately begin a new round of recitation (91-95). Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُما narrates,

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ قَالَ الْحَالُّ الْمُرْتَحِلُ
قَالَ وَمَا الْحَالُّ الْمُرْتَحِلُ قَالَ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ
كَلَّمَا حَلَّ ارْتَحَلَ

A man said, “O Prophet of Allah, which action is the most beloved to Allah?” He ﷺ said, “‘Al-Haall al-Murtahil.’” The man asked, “What is ‘al-Haall al-Murtahil’?” The Prophet ﷺ said, “One who recites from the beginning of the Qur’an until the end. Whenever he completes a recitation, he begins a new one.” (Jami’ at-Tirmidhi, 2948)

A sacred Book containing the words of our Creator must be handled with the utmost respect. As Muslims

strive to deepen their connection with the Qur’an during the upcoming month of Ramadhan, these etiquettes should be kept in mind. May Allah ﷻ accept the endeavours of those who pursue the Qur’an with care and sincerity. Ameen.

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Revive a Sunnah This Ramadhan

- 01 Say “Bismillah” before drinking & “Alhamdulillah” after (Jami’ at-Tirmidhi)
- 02 Use the Miswaak (Sahih al-Bukhari)
- 03 Recite the du’a before entering the washroom (Sahih al-Bukhari)
- 04 Refrain from talking whilst reciting the Qur’an. (Sahih al-Bukhari)
- 05 Sit and urinate (Jami’ at-Tirmidhi)
- 06 Sleep on the right hand side, with the right hand under the cheek (Sunan Abi Dawūd)
- 07 Sleep in the state of wudhū (Sahih al-Bukhari)
- 08 Spread out a cloth on the floor before eating (Sahih al-Bukhari)
- 09 Don’t use excessive water when having a shower (Sunan Ibn Majah)
- 10 Say Salam when entering the house (Jami’ at-Tirmidhi)
- 11 Recite the du’a after leaving the washroom (Sunan Abi Dawood, Sunan Ibn Majah)
- 12 Eat sitting on the floor with both legs as in Tashahhud position (Sunan Ibn Majah)
- 13 Dust the bedding before sleeping (Sahih al-Bukhari)
- 14 Clean the plate thoroughly after eating (Sahih Muslim, Sunan Abi Dawud)
- 15 Drink in 3 sips, removing the vessel from the mouth after each sip (Tabarani)

By Mufti Adam Koya
(Shaykh al-Hadith and Principal, JQU)

Translated by Anas M

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So, those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends ease for you and does not intend hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the Takbīr of Allah for having guided you, and so that you may be grateful.

(Surah al-Baqarah, 185)

The month of Ramadhan for Muslims is like the season of spring. The blessings and mercy of Allah ﷻ are showered in abundance, and the month blooms with virtues. Among its greatest distinctions is that Allah ﷻ revealed the Qur'an in this month, a magnificent Book that was sent not solely for the guidance of Muslims, but for all of humanity. The recitation of the Qur'an is a noble and significant act of worship, one that is deeply uplifting and spiritually enriching. Numerous verses of the Qur'an and many aḥādith encourage its recitation in various ways, while warnings have also been given against neglecting it. The importance



RAMADHAN & THE

importance of reciting the Qur'an becomes even greater in Ramadhan, as its revelation took place in this blessed month. The Prophet ﷺ would revise the Qur'an with Jibrīl عليه السلام during Ramadhan each year as mentioned in *Sahih al-Bukhari*:

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ
النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي
رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ - عَلَيْهِ
السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيَدَارِسُهُ
الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ
بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Narrated by Ibn `Abbas رضي الله عنهما: The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramadhan when Jibril met him. Jibril used to meet him every night during Ramadhan to revise the Qur'an with him. Allah's Messenger ﷺ then used to be more generous than the fast wind.

(*Sahih al-Bukhari*, 3554)

In another narration,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
مَنْ شَغَلَهُ قِرَاءَةُ الْقُرْآنِ عَنْ مَسْأَلَتِي وَذِكْرِي،
أَعْطَيْتُهُ أَفْضَلَ ثَوَابِ السَّائِلِينَ، وَفَضْلُ كَلَامِ اللَّهِ
عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ



E QURAN

Abu Saeed al-Khudri رضى الله عنه states that the Messenger of Allah ﷺ said:

"Whoever is occupied by the recitation of the Qur'an, preventing him from asking Me (for things) and remembering Me, I shall give him the best reward of those who ask. And the superiority of the speech of Allah over all other speech is like the superiority of Allah over His creation."

(Sunan ad-Darimi, 3356)

The Qur'an is also from amongst the greatest miracles sent by Allah ﷻ. In a narration transmitted by Imam al-Bukhari رحمه الله, the Messenger of Allah ﷺ, while speaking of the greatness of the Qur'an said:

مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ أَمِنَ عَلَيْهِ
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ
إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

"Every Prophet was given miracles because of which people believed, but what I have been given is Divine Inspiration which Allah has revealed to me. So I'm hopeful that my followers will outnumber the followers of the other Prophets on the Day of Resurrection." (Sahih al-Bukhari, 4981)

Scholars have derived several profound meanings from this ḥadīth. One explanation is that the miracles of previous prophets were limited to their own lifetimes; only those who lived in their era could witness them directly.

The Qur'an, however, is a living and enduring miracle, one that remains accessible to every generation until the Day of Judgment. This is why the message of the Prophet ﷺ continues to spread, and his followers continue to increase.

Imām al-Bukhārī رحمه الله dedicates an entire chapter to highlighting the Qur'an's superiority over all other forms of speech. He narrates a well-known ḥadīth in which the reciter of the Qur'an is compared to a citrus fruit: its fragrance is pleasant and its taste is sweet. Likewise, the believer who recites the Qur'an possesses both inner excellence and outward beauty. The believer who does not recite the Qur'an is likened to a date: its taste is good, yet it has no fragrance. Such a person remains virtuous due to faith, but is deprived of the spiritual sweetness and illumination resulting from Qur'anic recitation. The sinful person who recites the Qur'an is compared to a *rayhana* (aromatic plant similar to basil); its fragrance is strong, but its taste is bitter. While the Qur'an brings blessing, the individual's sinful conduct diminishes its full effect. Finally, the sinful person who does not recite the Qur'an is likened to a colocynth (a bitter fruit) which has neither sweetness nor fragrance, bitter in taste and lacking any pleasant scent (Sahih al-Bukhari, 5059).

INCREDIBLE PRACTICES FROM THE PAST

Due to the special connection between the Qur'an and the blessed month of Ramadhan, it was the consistent practice of our pious predecessors and great scholars to increase their recitation of the Qur'an during this month, far

more than in other times of the year. In fact, accounts of their devotion to Qur'anic recitation are so remarkable that anyone who reads about them is left astonished. One cannot help but admire the extraordinary effort, dedication, and deep attachment they had towards the Book of Allah. A few such examples from the lives of our predecessors will be mentioned, but it is important to keep a crucial point in mind. Allah placed immense blessings in their time, circumstances, and schedules. Their purity of life, strength of character, and firmness of resolve enabled them to accomplish much more in a short span of time. They were able to complete extensive worship within limited hours, which is difficult for people today to imagine. Therefore, it is neither wise nor sensible for people of the present age to measure those righteous generations by their own standards and then deny such extraordinary accounts of Qur'anic recitation. Rather, doing so reflects a lack of understanding. A Persian poet wisely said:

کار پاکان را به قیاس خود مگیر

Do not judge the deeds of the righteous according to your own limited assumptions.

We must not confine them within our personal estimations. Their time was blessed with a kind of barakah that we have not been granted in the same measure.

SA'ĪD IBN JUBAYR رحمه الله تعالى

Among the incredible examples of devotion to the Qur'an in Ramadhan is the practice of Ḥaḍrat Sa'īd ibn Jubayr رحمه الله. He was not only a distinguished scholar of ḥadīth, but also a courageous mujāhid who consistently raised his voice against oppression and injustice. Scholars of ḥadīth would narrate traditions from him due to his high rank in knowledge and piety. Alongside his many services to Islam, it was his regular habit during Ramadhan to complete one full recitation of the Qur'an every day between Maghrib and 'Ishā'. Out of respect for his worship, people would often delay the 'Ishā' prayer slightly beyond its usual time so that he could maintain this extraordinary routine. Imam al-Mizzi writes in *Tahdhib al-Kamal*:

كَانَ سَعِيدُ بْنُ جُبَيْرٍ يَخْتِمُ الْقُرْآنَ فِيمَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي شَهْرِ رَمَضَانَ

Sa'īd ibn Jubayr رحمه الله تعالى would complete the Qur'an between Maghrib and 'Ishā' throughout Ramadhan. (10:363)

QATĀDAH IBN DI'ĀMAH رحمه الله تعالى

Another outstanding example is that of Ḥaḍrat Qatādah ibn Di'āmah رحمه الله, who held an exceptionally elevated status in the field of ḥadīth. Great scholars narrated from him, and although he was deprived of physical eyesight, Allah ﷻ granted him remarkable memory and strength in learning. His regular practice outside of Ramadhan was to complete the Qur'an once every week. However, during Ramadhan his devotion would intensify: he would complete the Qur'an every three days, and in the final ten nights of the month, he would complete it daily. This is recorded by the great historian and scholar adh-Dhahabī رحمه الله in his *Siyar 'Alam an-Nubala*:

كَانَ قَتَادَةُ يَخْتِمُ الْقُرْآنَ فِي سَبْعٍ، وَإِذَا جَاءَ رَمَضَانَ، خَتَمَ فِي كُلِّ ثَلَاثٍ، فَإِذَا جَاءَ الْعَشْرُ، خَتَمَ كُلَّ لَيْلَةٍ

Qatadah would complete the Qur'an every three days, and in the final ten nights of the month, he would complete it daily. (5:276)

IMĀM ABŪ ḤANĪFAH رحمه الله تعالى

The practice of Imām Abū Ḥanīfah رحمه الله is among the most extraordinary examples of Qur'anic devotion. His scholarly rank and stature are well known, and even his opponents acknowledge his unparalleled position in Islamic jurisprudence. Despite his immense preoccupation with the compilation of *fiqh*, teaching, and academic responsibilities, he would recite the Qur'an abundantly during Ramadhan. It is reported that he would complete one full recitation of the Qur'an every day and every night. This same practice would continue on the day and night of 'Īd al-Fiṭr as well. In this way, throughout the month, he would complete the Qur'an a total of sixty-two times. His distinguished student, Imām Abū Yūsuf رحمه الله, reports as mentioned in the book *Akhbār Abi Ḥanīfah wa Aṣḥābihi*:

كَانَ أَبُو حَنِيفَةَ يَخْتِمُ الْقُرْآنَ كُلَّ يَوْمٍ وَلَيْلَةٍ خَتَمَةً فَإِذَا كَانَ شَهْرَ رَمَضَانَ خَتَمَ فِيهِ مَعَ لَيْلَةِ الْفِطْرِ وَيَوْمِ الْفِطْرِ اثْنَتَيْنِ وَسِتِّينَ خَتَمَةً

Abū Ḥanīfah would complete the Qur'an once every day and night. Then when the month of Ramadhan came, he would complete it during Ramadhan, along with the night of Fiṭr and the day of Fiṭr, a total of sixty-two completions. (al-Ṣaymari 55)

IMĀM SHĀFĪ'Ā رحمه الله تعالى

Another remarkable example is that of Imām ash-Shāfī'ī رحمه الله. He was a scholar of immense learning, a great *muḥaddith*, and held one of the highest ranks in Islamic knowledge. He was constantly engaged in the spread and teaching of sacred knowledge, but despite these continuous scholarly commitments, he maintained a

devotion to the recitation of the Qur'an. During the month of Ramadhan, his practice would increase even further. It is reported that he would complete the Qur'an once during the day and once during the night. In this way, he would complete the Qur'an sixty times throughout the blessed month. This has been narrated by Rabi' ibn Sulaymān رحمه الله، who said, as mentioned in *Tārīkh Dimashq* by Ibn 'Asākir:

كَانَ الشَّافِعِيُّ يَخْتِمُ فِي كُلِّ شَهْرٍ ثَلَاثِينَ خْتَمَةً وَفِي رَمَضَانَ سِتِّينَ
Shāfi'ī would complete the Qur'an thirty times in every month, and in Ramadhan he would complete it sixty times. (51: 393)

رحمه الله تعالى IMĀM BUKHĀRĪ

Among the most distinguished figures of Islamic scholarship is Imām al-Bukhārī رحمه الله، also known as Imām Abū 'Abdillāh. Despite his deep immersion in the study, compilation, and dissemination of ḥadīth, he maintained an extraordinary devotion to the recitation of the Qur'an, especially during the blessed month of Ramadhan. It was his regular practice that during the pre-dawn hours (*saḥar*), he would recite approximately one-third or even half of the Qur'an. He would complete the Qur'an every three nights at *saḥar*. In addition, he would complete one full recitation every day, and another completion every night. He would often conclude the nightly completion at the time of ifṭār, because that moment is one in which supplications are accepted, and the du'ā made at the completion of the Qur'an is also granted special acceptance. In this way, he combined both virtues together. This has been mentioned by Khaṭīb Baghdādī رحمه الله in his *Tārīkh Baghdād*:

وَكَانَ يَقْرَأُ فِي السَّحَرِ مَا بَيْنَ النِّصْفِ إِلَى الثُّلُثِ مِنَ الْقُرْآنِ، فَيَخْتِمُ

عِنْدَ السَّحَرِ فِي كُلِّ ثَلَاثِ لَيَالٍ، وَكَانَ يَخْتِمُ بِالنَّهَارِ كُلَّ يَوْمٍ خْتَمَةً،
 وَتَكُونُ خْتَمَةً عِنْدَ الْإِفْطَارِ كُلَّ لَيْلَةٍ، وَيَقُولُ: عِنْدَ كُلِّ خْتَمٍ دَعْوَةٌ
 مُسْتَجَابَةٌ.

He would recite during the pre-dawn hours between half and one-third of the Qur'an, and he would complete it at saḥar every three nights. He would complete one recitation every day, and every night he would complete another at the time of ifṭār. And he would say: "At every completion of the Qur'an, there is a supplication that is accepted." (2:331)

CONCLUSION

The essence of these accounts is that our righteous predecessors possessed an immense love and deep attachment to the recitation of the Qur'an. Their connection would increase even further during Ramadhan, and they gave it special priority alongside other voluntary acts of worship. Therefore, we as Muslims should also strive to make the recitation of the Qur'an a regular practice, especially in the month this Book was revealed in.

أَوْلَيْكَ آبَائِي فَجَنِّبِي بِمِثْلِهِمْ إِذَا جَمَعْتَنَا يَا جَرِيرُ الْمَجَامِعِ

*Those were my forefathers, so bring forth others like them,
 When, O Jarir, gatherings bring us together*

All guidance comes only from Allah ﷻ, and it is from Him alone that we must seek it. We should continually pray that He bestows upon us His guidance, for He is the Giver of all blessings. We hope and ask that Allah ﷻ grants us true attachment to the Qur'an and the ability to recite it abundantly. May Allah grant all of us a sincere passion and love for the recitation of the Qur'an. **Āmīn.**



RAMADHAN REMINDER

عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيَمِطْ مَا كَانَ بِهَا مِنْ أَدَى، وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسَحَ يَدَهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبُرْكَةُ.

It is narrated by Sayyiduna Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "When any one of you drops a morsel, he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with a towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." (Sahih Muslim, 2033)

عَنْ عَائِشَةَ، قَالَتْ دَخَلَ النَّبِيُّ ﷺ - الْبَيْتَ فَرَأَى كِسْرَةً مُلْقَاةً فَأَخَذَهَا فَمَسَحَهَا ثُمَّ أَكَلَهَا وَقَالَ يَا عَائِشَةُ أَكْرَمِي كَرِيمَكَ فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ فَعَادَتْ إِلَيْهِمْ

Sayyidah Aisha رضي الله عنها narrates: "The Messenger of Allah ﷺ entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O Aisha, show honour to the precious (the food), for when the blessing of food departs from people, it never comes back.'" (Sunan Ibn Majah, 3353)

THE FIQH OF SAJDAH AT-TILAWAH

(THE PROSTRATION OF RECITAL)

By Umama Ansari, *Graduate, JQU* (Class of 2021)

When you recite or hear one of the fourteen verses of *sajdah* (prostration) in the Qur'an, it is *wajib* to perform a *sajdah at-tilawah* (prostration of recital). If you recite a *sajdah ayah* in your *shalah*, you must perform the *sajdah* within your *shalah*. If you recite or hear it outside of *shalah*, you may delay performing it to another time (but remember, it is *wajib* to perform it, so don't forget!) (Shurunbulali 108).

If you recite a *sajdah ayah*, then it doesn't matter what language it is in, or if you understood the meaning or not, it will be *wajib* on you to perform a *sajdah at-tilawah* (109).

If you heard the *ayah* in a language other than Arabic, a *sajdah* is required, provided you understand the meaning of it. For example, if you heard someone read the English translation of a *sajdah ayah*, you will still have to do perform *sajdah at-tilawah*.

YOU DO NOT HAVE TO PERFORM A SAJDAH IF:

- You heard the *ayah* and you are a child
- You heard the *ayah* but you are a menstruating woman
- You heard the *ayah* but you are a woman experiencing post-natal bleeding
- You were present when the *ayah* was recited but did not hear it
- It was recited in a language other than Arabic, but you did not understand that language or its meaning
- You heard a recording of the *ayah* (109).

If you repeat a *sajdah ayah* multiple times, one *sajdah* will suffice for all of them. But, if you move to a different place, or begin eating, drinking, or speaking, then you will have to perform another *sajdah* for the recitations following that action (110).

HOW TO PERFORM A SAJDAH AT-TILAWAH:

The conditions for the validity of *sajdah at-tilawah* are the same as those for the validity of *shalah*. You must be in a state of ritual purity (have *wudu'* or *ghusl*, whichever is required), ensure your body, garments, and place of prayer are free of impurities, cover your *'awrah* (the

area of your body that must be covered for *shalah*), face the *qiblah*, and have the intention of *sajdah at-tilawah* (74-75).

If you recited the *ayah* beforehand, you cannot perform a *sajdah at-tilawah* during a time when performing *shalah* is *makruh*. If, however, you recited the *ayah* right at that *makruh* time, it will be valid but disliked to perform the *sajdah* right then. It will be better to delay the *sajdah* after such a time has elapsed (71).

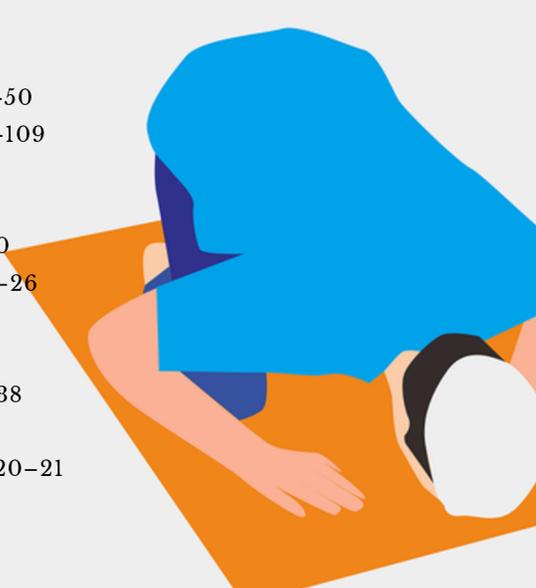
How to perform it in *shalah*: after reciting a *sajdah ayah*, say "*Allahu Akbar*", perform one *sajdah*, say "*Allahu Akbar*", stand up, then continue your *shalah* as normal (109).

How to perform it outside of *shalah*: after reciting a *sajdah ayah*, it is recommended to stand up without raising the hands, say "*Allahu Akbar*", perform one *sajdah*, say "*Allahu Akbar*", and it is recommended to stand up once again. This may be done from a seated position as well (110).

The fourteen verses of *sajdah* are:

1. *Surah al-A'raf*: 206
2. *Surah ar-Ra'd*: 15
3. *Surah an-Nahl*: 49-50
4. *Surah al-Isra'*: 108-109
5. *Surah Maryam*: 58
6. *Surah al-Hajj*: 18
7. *Surah al-Furqan*: 60
8. *Surah an-Naml*: 25-26
9. *Surah as-Sajdah*: 15
10. *Surah Sad*: 24-25
11. *Surah Fussilat*: 37-38
12. *Surah an-Najm*: 62
13. *Surah al-Inshiqaq*: 20-21
14. *Surah al-Alaq*: 19

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MODERATION in spending

By Mufti Adam Koya,
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Adopting moderation in spending and refraining from extravagance is an essential principle of human life. Allah ﷻ has bestowed countless blessings, and using these blessings correctly is a form of gratitude to Him ﷻ for His favors, while misusing them reflects ingratitude.

Islam commands balance and moderation in spending, prohibiting both *isrāf* (spending beyond necessity) and *bukhl* (spending less than what is required). Islamic teachings provide clear principles regarding how one should spend their wealth and hard-earned income. Allah ﷻ says in the Qur'an:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

“And those who, when they spend, are neither extravagant nor miserly, but hold a balanced course between the two.” (Surah al-Furqān, 67)

The verse describes the servants of Allah ﷻ as those who neither practice extravagance nor resort to miserliness by neglecting the rights of their families. Rather, they spend according to needs, maintaining balance and moderation. In this verse, Allah ﷻ uses three terms: *isrāf*, *iqṭār*, and *qiwām*. *Isrāf* refers to wasteful and excessive spending, *iqṭār* refers to miserliness, and *qiwām* denotes spending with moderation and balance. Thus, believers are instructed to avoid both extremes and to adopt a balanced approach to spending.

Accordingly, there are four important guidelines related to wealth that one should always keep in mind.

First Guideline: Earning Wealth Through Halāl Means

Wealth must be acquired through lawful and permissible means, avoiding unlawful and forbidden sources of income, such as fraud, deception, interest (*ribā*), lying, false oaths, and non-Sharī'ah-compliant dealings. When wealth is acquired through disobedience to Allah ﷻ, His

displeasure becomes embedded within it. Consequently, when Allah's displeasure enters one's wealth, its effects manifest in various forms, such as illness, conflicts, anxiety, restlessness, depression, disobedience of children, and difficulties caused by one's offspring. In reality, unlawful wealth is like poison: it strips the sweetness from worship, and even supplications fail to bring change.

This is because a ḥadīth mentions that the Messenger of Allah ﷺ said:

مَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ،
فَأَنَّى يُسْتَجَابُ لَهُ؟

"...His food is unlawful, his drink is unlawful, and his clothing is unlawful—so how can his supplication be accepted?" (Sahih Muslim, 1015)

Second Guideline: Fulfilling the Rights of Allah ﷻ

The rights of Allah ﷻ connected to one's wealth must be fulfilled promptly. These include obligatory charity (zakāh), ṣadaqat al-fīṭr, the sacrifice of Eid al-Aḍḥā, and voluntary charity. Such wealth should be directed to good avenues, such as mosques, madāris (plural of madrasah), students of religious knowledge, relatives, the poor, and the needy. One must remember that if, after acquiring wealth, a person does not fulfill these rights of Allah ﷻ due to fear that their wealth will decrease, there is a danger of that wealth's loss in both this world and the Hereafter. Even if the wealth itself does not disappear, life will eventually come to an end, and the wealth will pass into the ownership of others.

Third Guideline: Fulfilling the Rights of People

The rights of people must also be fulfilled promptly. This includes

meeting the needs of one's family, fulfilling domestic necessities according to one's means, and caring for parents, siblings, close relatives, neighbours, and the needy within one's capacity. This is a means of attaining the pleasure of Allah ﷻ and a source of blessings in one's wealth. Therefore, one should not feel hesitant in giving to others, and instead fulfill these rights happily and with moderation. This leads to success in both this world and the Hereafter.

Fourth Guideline: Spending on Personal Needs with Moderation

Spending on one's personal needs is neither blameworthy nor sinful. However, it is inappropriate to spend unnecessarily, such as for show, fame, or ostentation. Extravagance at weddings and during occasions of joy or sorrow should be carefully avoided. In all matters, moderation must be adopted. This is a fundamental principle of the Sharī'ah.

What Is Meant by Extravagance and Miserliness?

Extravagance means exceeding proper limits in spending, whether in worldly or religious matters. Miserliness, as scholars have stated, includes failing to spend on one's lawful needs and obligatory rights. The Qur'an alludes to the importance of balance when Allah ﷻ says:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

"Do not make your hand chained to your neck, nor extend it completely open, lest you sit down blameworthy and destitute." (Surah al-Isra, 29)

Likewise, there is a narration in *Ṣaḥīḥ al-Bukhārī* from Ṣa'd ibn Abi Waqqāṣ رضي الله عنه in which the Messenger of Allah ﷺ advised him, saying:

إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ
عَالَةً يَتَكَفَّفُونَ النَّاسَ

"Indeed, for you to leave your heirs wealthy is better than leaving them poor, begging from people." (Sahih al-Bukhari, 1295; Sahih Muslim, 1628a)

It is clear from these texts that wealth should be spent with moderation, whether for religious or worldly purposes. As Muslims, it is our responsibility to ensure that our wealth is not wasted on unnecessary or unjustified pursuits. Even while spending in the path of Allah ﷻ, one must be mindful to not neglect obligatory rights, or render themselves destitute and forced to depend on others.

Islam teaches moderation in every aspect of life. Extravagance is neither liked by Allah ﷻ nor by His Messenger ﷺ, and it ultimately results in personal loss. Squandering hard-earned wealth is not a sign of wisdom, and it often results in depriving one's own children of their rightful needs. Therefore, one should adopt a simple, balanced lifestyle—there is peace in it, and it is free from sin.

A Practical Method to Avoid Extravagance

One practical way to avoid extravagance is to regularly track one's expenses. This helps identify areas of excessive spending, allowing one to control and develop better, simpler habits. Before spending, one should reflect on whether the expense is truly necessary; if it is, then it should be carried out with moderation. One should also consider whether the expenditure aligns with the pleasure of Allah ﷻ and His Messenger ﷺ. If it is in accordance with their guidance, it should be carried out with balance; if

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Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

Q: What are the requirements that need to be met when repenting?

A: Imam an-Nawawi mentions three conditions which need to be met at the time of repenting to achieve forgiveness from Allah سبحانه وتعالى:

1. Completely abandon the sin.
2. Sincerely regret doing the sin.
3. Make a firm intention to never do the sin again.

If the sin involves another person, then there is a fourth condition: if that person was wronged, they must ask them for forgiveness, and if something was taken from them it must be returned. (*Riyadh as-Saliheen* 1/23)

Q: Where should the 2 sunnahs of Fajr be performed if the salah with the Imam has already begun?

A: If the fardh salah is already in progress, the *musalli* should perform the sunnah of Fajr outside the main prayer area of the masjid. He may offer his sunnah near the entrance or in any suitable space outside the designated prayer hall. If no such area is available, then the *musalli* may pray inside the masjid, behind the rows of those engaged in the congregational prayer, preferably behind a pillar or any other barrier. If there is no pillar, he should stand at the very back, behind all the rows. However, performing a sunnah prayer inside the masjid while the congregational

salah is ongoing is disliked, especially if one positions himself in the middle of the rows where people are offering their fardh. (*al-Bināyah fī Sharḥ al-Hidāyah* 1/122)

Q: Forgetting the Qur'an after one has memorized it is a major sin. Is it still a major sin for those who have it memorized but forgot some parts, which, upon review, they can remember again?

A: The Messenger ﷺ greatly encouraged reviewing the Qur'an. Forgetting the Qur'an by not reviewing is an act of heedlessness and ungratefulness for this great blessing. A person will become sinful if they forget the Qur'an to the extent that they are unable to read it while looking in the *mus'haf*. (*Yatimat ad-dahr fī fatāwā ahl al-'aṣr* 124 / *al-Fatāwā at-Tātārkhāniyyah* 2/120)

Q: Is it permissible to pray nawafil after praying witr salah?

A: Praying *nawafil* after witr is permissible. However, it is better to make witr the last salah of the night. (*Fatḥ al-Qadīr* 1/440 / *Radd al-Muḥtār* 1/369)

Q: What are the responsibilities of a man for his family or wife if he is working abroad?

A: It is the responsibility of the man to provide residence and monthly spending (necessities, etc.) for his spouse and dependents in his absence. The duration of his absence should not exceed four months, except with the consent of his spouse.

Q: Is eating halal considered worship? Does the principle of "haram until proven halal" apply to food?

A: Allah ﷻ says in the Qur'an: "O people, eat permissible good things out of what lies in the earth, and do not follow the footsteps of Shaytan; indeed, he is an open enemy for you" (Surah al-Baqarah, 168).

Eating halal with the intention of gaining strength to worship Allah ﷻ, or abstaining from haram food, are acts of worship, and a person will be rewarded for them. The principle is permissibility until impermissibility is established. The exception to this is intercourse and slaughtered meat, as the principle in these two things is impermissibility until permissibility is proven.

Q: I have wisdom teeth removal surgery soon but there is a slight problem. I asked what the dissolvable stitches are made of and they told me they are made of sheep and beef. They do not use regular (non-dissolvable) stitches. Am I allowed to still get wisdom teeth removal surgery?

A: In principle, stitches made from non-zabihah cow/sheep intestines are only permissible to use externally. Using such products internally would be impermissible as it entails ingestion. However, if there is a dire need and there are no alternatives, it will be permissible, upon the advice of an experienced Muslim doctor.

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THE WISDOM AND PHILOSOPHY BEHIND THE INSTITUTION OF THE TWO EIDS

By Mufti Adam Koya, *Shaykh al-Hadith & Principal, JQU*

Translated by Mufti Zakariyya Momla

Every nation celebrates certain days with joy, fine clothing, and special foods. As the Prophet ﷺ said: “For every nation there is a festival, and this (Eid) is our festival” (*Sahih al-Bukhari* 956). Whether a nation is considered developed or not, they universally maintain their customs, traditions, and public gatherings. During these festive days, arrangements are made for food, clothing, and social interaction. This was a natural practice, but over time, worldly desires began to dominate, and entered commercialization. As we see even today in Canada, many celebrations have become centers for marketing and business.

Our beloved Prophet ﷺ bestowed countless favours upon his Ummah, and among these was his reform of festivals. He did not abolish their natural purpose; instead, he preserved what was wholesome and corrected what needed rectifying. He placed these customs under the banner of reverence for Allah ﷻ and compassion for His creation, giving them a higher spiritual purpose.

Allah ﷻ permits natural expressions of joy, fine clothing, good food, fragrance, and gathering together, but He did not make Eid mere

amusement. It is structured around worship. On Eid, he made the recitation of *takbīr* essential, establishing the words of glorification, “*Allāhu Akbar*,” beyond which no greater words can be spoken. These words are repeated even during the Eid sermon, establishing the reverence of Allah. He made *Ṣadaqat al-Fiṭr* obligatory on Eid al-Fiṭr, even instructing that one must not attend the Eid prayer before distributing it. This is the established *sunnah*, highlighting compassion towards creation. Likewise, on Eid al-Aḏḥā, he

prescribed the distribution of sacrificial meat to ensure that the impoverished could partake in. By combining *takbīrāt* with obligatory welfare like *Ṣadaqat al-Fiṭr*, a profound wisdom is established: even the impoverished may fully partake in Eid. In pre-Islamic festivals, neither Allah’s rights nor the rights of people were safeguarded. The Messenger of Allah ﷺ instituted these practices so that both rights could be fulfilled. By removing what was wrong, the Prophet ﷺ instituted two days of joy in which devotion to the Lord and service to humanity were



combined. Anas رضي الله عنه narrates:

قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ
يَلْعَبُونَ فِيهِمَا فَقَالَ: مَا هَذَانِ الْيَوْمَانِ؟ قَالُوا:
كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا:
يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ

When the Prophet ﷺ arrived in Madinah, the people had two days of amusement. He asked, "What are these two days?" They replied, "We used to celebrate them during the time of Jahiliyyah." The Prophet ﷺ said, "Indeed, Allah has replaced them for you with two better days: the Day of al-Adhā and the Day of al-Fiṭr."

(Sunan Abi Dāwūd 1134)

A study of world history shows that the idea of celebrating festivals existed even before Islam. The followers of Prophet Adam عليه السلام commemorated the day his repentance was accepted. The community of Prophet Ibrahim عليه السلام celebrated the day he was saved from Nimrod's fire. The followers of Prophet Musa عليه السلام observed a fast on the day they were saved from Pharaoh's oppression.



The followers of Prophet 'Isa عليه السلام commemorated the day the heavenly table (Mā'idah) was sent down. Thus, the idea of a festival is universal. However, the pure and sacred concept of Eid in Islam has no parallel in any other religion.

قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ عِيدِ الْفِطْرِ،
وَقَفَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الطُّرُقِ، فَتَادُوا:
أَعْدُوا يَا مَعْشَرَ الْمُسْلِمِينَ إِلَى رَبِّ كَرِيمٍ، يَمُنُّ
بِالْخَيْرِ ثُمَّ يُثِيبُ عَلَيْهِ الْجَزِيلَ. لَقَدْ أَمَرْتُمْ بِقِيَامِ
اللَّيْلِ فَقُمْتُمْ، وَأَمَرْتُمْ بِصِيَامِ النَّهَارِ فَصُمْتُمْ،
وَأَطَعْتُمْ رَبَّكُمْ، فَأَقْبِضُوا جَوَائِزَكُمْ. فَإِذَا صَلَّوْا
نَادَى مُنَادٍ: أَلَا إِنَّ رَبَّكُمْ قَدْ غَفَرَ لَكُمْ، فَارْجِعُوا
رَاشِدِينَ إِلَى رِحَالِكُمْ. فَهُوَ يَوْمُ الْجَائِزَةِ،
وَيُسَمَّى ذَلِكَ الْيَوْمُ فِي السَّمَاءِ يَوْمَ الْجَائِزَةِ.

The Prophet ﷺ said: "When the day of Eid al-Fiṭr arrives, angels stand along the roads and call out: 'O Muslims! Come toward your Generous Lord, who grants abundant good and bestows immense reward. You were commanded to stand in prayer at night, and you fulfilled it. You were commanded to fast during the day, and you fasted. You obeyed your Lord — so today receive your rewards.' When the people finish the prayer, a caller announces: 'Your Lord has forgiven you. Return to your homes guided. This is the Day of Reward.'"

(At-Targhib wa at-Tarhib 1695)

On the days of Eid, it is fitting to wear fine clothing and prepare good food. Since Eid is a special banquet from Allah ﷻ, it should be honoured with wholesome provisions, and its value recognized. From the blessings Allah ﷻ has granted, not only should good food should be prepared, but generosity should be practiced in food, drink, and clothing, as this honours Allah's invitation and His hospitality. A believer should be generous in preparing food and sharing with the poor (Thanwi 163).

By combining takbīrāt with obligatory welfare like Ṣadaqat al-Fiṭr, a profound wisdom is established: even the impoverished may fully partake in Eid.

Eid is not merely external joy or indulgence; there is also spiritual and sacred joy. The Prophet ﷺ said: "The fasting person has two joys: one at the time of breaking the fast, and one at the time of meeting his Lord (Jami Al-Tirmidhi, 766)." The daily joy of breaking the fast reflects this, but the "greater ifṭār" on Eid carries the same meaning. For ordinary people, the joy is in receiving food and drink. For people of sincerity and insight, the joy is knowing that by Allah's grace, their worship is complete, and Ramadhan has concluded safely. This is a spiritual joy, and it must be remembered on Eid.

When a righteous deed is completed, what happens? The Prophet ﷺ said that Allah ﷻ gathers the angels and asks: "O My angels, what is the reward of a worker who has completed his task?" The angels reply: "Give him his full compensation." Allah ﷻ says: "They fasted, and their fasts were accepted. O My angels, bear witness, I have forgiven them all" (Shu'abul Iman, 3421).

Continued from page 20 - Moderation in Spending

it contradicts it, then one should refrain from it.

The quality of a true believer is that he conducts all his affairs with wisdom, protects his wealth from extravagance, and adopts moderation—whether in personal needs, family expenses, or lawful religious activities. He neither indulges in extravagance nor practices miserliness. At the same time, the blessings of Allah ﷻ should be expressed; miserliness should not lead to concealing the signs of Allah's favors. The Messenger of Allah ﷺ said:

إِذَا أَنْعَمَ اللَّهُ عَلَى الْعَبْدِ نِعْمَةً أَحَبَّ أَنْ يَرَى أَثَرُ نِعْمَتِهِ عَلَيْهِ

“When Allah bestows a blessing upon a servant, He loves that the effect of His blessing be seen upon him.”

(at-Ṭabari 19:301)

Accordingly, wealth should not be spent on unlawful activities, indulgence, bribery, or the pursuit of worldly fame. It is also reported in *Musnad Ahmad* from Abu ad-Darda رضي الله عنه:

مِنْ فِقْهِ الرَّجُلِ رِفْقُهُ فِي مَعِيشَتِهِ

“From a person's understanding is that he shows moderation in his livelihood.”

(*Musnad Ahmad*, 21695)

We ask Allah ﷻ to protect us from extravagance and miserliness, and to grant us the ability to act upon these teachings. *Āmīn*.



Continued from page 7 - The Special Virtues of Ramadhan

continues committing sins throughout the other eleven months, and it becomes accustomed to wrongdoing. Due to these ingrained habits, a person may still fall into sin even when Shayṭān is restrained.

LAYLAT AL-JĀ'IZAH (THE NIGHT OF REWARD)

The fifth special distinction is known as Laylat al-Jā'izah, the Night of Reward. This is also among the unique blessings granted to the Ummah of Prophet Muḥammad ﷺ. Throughout the entire month of Ramadhan, the Ummah remains occupied with worship, spiritual striving, and self-discipline. Then, on the final night of Ramadhan, Allah ﷻ grants them forgiveness. The noble Companions رضي الله عنهم assumed that this might refer to Laylat al-Qadr.

However, the Prophet ﷺ clarified that it is not Laylat al-Qadr. Rather, it is like the case of a worker: when a labourer completes his work, he deserves his full wages. In the same way, those who strive in worship throughout Ramadhan are granted their reward at its conclusion. Just as people are pleased when they receive compensation for their efforts, Allah ﷻ also brings joy to His servants by forgiving them and rewarding them generously on this night. Therefore, on this final night, we should devote ourselves to worship and not waste our time in shopping or other unnecessary activities.

In summary, Allah ﷻ has blessed this Ummah with many special virtues, and Ramadhan is one of the greatest among them. Within it, these five unique distinctions have also

been granted. May Allah ﷻ grant us the ability to truly appreciate this month and to benefit fully from it. May He forgive our sins and the sins of the entire Ummah of Prophet Muḥammad ﷺ. May Allah ﷻ accept all of our deeds, and may He shower His mercy and kindness upon all of our brothers and sisters. *Āmīn*.

What Should I Pray For in Ramadhan?

By: Humairaa Shaikh,
Graduate, JQU, (Class of 2020)

The blessed month of Ramadhan is near! Here are some du'as (supplications) you can learn, for this special time of year.

There are many special times to make these du'as such as before breaking the fast (iftaar), the last third of the night (tahajjud) and in the last 10 days.

Ask for Allah's mercy!

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ



خَيْرُ الرَّحِمِينَ

"My Lord! Forgive and have mercy, for You are the best of those who show mercy."



Ask Allah to forgive us

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ

ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I ask forgiveness of my sins from Allah who is my Lord



Ask Allah for Jannah!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ

وَأَعُوذُ بِكَ مِنَ النَّارِ



Oh Allah, I ask you for Jannah and I seek protection in you from the Helfire



Allah is As-Sami' (الْأَسْمِيعُ), The All-Hearing. He will hear your quietest prayer so never forget to ask Allah for whatever you may desire!





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